TREASON, POPERY, &c.

Brought to a

Publique Test:

With regard to the

GROUNDS

Of his Majesties late

DECLARATION

Concerning the

SUCCESSION

OF THE

CROWN.

——Fugêre Pudor, Verumque, fidesque,
In quorum Subiêre locum Fraudesque, Doliqué,
Insidiæque, et Vis, et Amor sceleratus Habendi.

LONDON.

Printed in the Year 1680.

The True

Protestant Subject,

or the

Nature & Rights

of

Soveraignty

Discussed & Stated.

Addressd to ye Good People of

England.

London,

Printed in ye Yeare, 1680.

Both these Titles are to one Booke.

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THE INTRODUCTION.

Before I come directly to discover and insist upon the *Main* of my Design; it may not be improper perhaps, previously to exhibit such preparatory *Definitions*, and *Refutations* of Erroneous Opinions, as are of natural *Tendency* toward clearing the way to the *Gress* of the Important and Comprehensive *Subject* in *Agitation*. And to begin with *Policy*: It may be termed an *Art* consisting of certain general and fundamental *Rules*, for the Government of a *Community*. For as *Architecture* contrives, and draws out the *Model* of a *Building*; so does *Policy* set down a proper *Scheme* of a *City*: managing and determining *Controversies* about Partitions, Marriages, Laws, Subjection, Contracts, and Punishments.

I shall in the next place, proceed to distinguish betwixt this *Political Art* and the *Gospel*; in order to crushing that dangerous Opinion, that makes the *Gospel* to be meerly a *Political Doctrine*; according to the Prescriptions of which all *Governments* ought to be established. This Errour has cost divers *States* very dear; by prompting *mistaken Zeal* to seditious Violences upon the *Civil Regiment*, under colour of reducing it to *Gospel Rule*. In such Instances this Age has been most unhappily fruitful: So that to clear the Point, I shall serve my self of the *simile* of *Physicks*; betwixt which *Profession* and *Gospel Precept*, there is equally as wide a difference, as betwixt the *Gospel* and *Policy of State*. *Piety*, 'tis true, is a main Branch of a *Physician*'s Character; and so is it of a *Prince*'s too: But yet the *Arts* themselves cannot be said to have any direct Relation to the *Gospel*: For *that* reveals Eternal *Righteousness* which the Heart conceives by *Faith*; and at the same time enjoyns *Obedience* to the *Civil Sanctions* of the several *Countries* wherein we live.

Civil Policy *and* Physicks *of equal distinction from the* Gospel.

The Gospel *approves of all Reasonable* Forms *of* Government.

OUTWARD Action is the Object of Policy; as treating of Property, Succession, Commerce, and the like, which do often vary, according to the *Genius* of each respective *Nation*. The *Persian Laws* differ from those of *Athens*; and the *Roman* from *both*: and as a *Christian* not only fashions his *Habit*, but also computes the *Time*, according to the practice of the place he abides in; so may he lawfully submit to their *Civil Institutions*. When the Prophet *Esdras* was in *Persia*, he decided matters by the *Laws* of that People; and when at *Jerusalem*, according to the *Jewish*. In *Palestine* the *Centurion* observed the *Jewish*; in *Rome* the *Roman Laws*: So that it seems manifest, that *such* things do not more affect or depend upon the *Gospel*, than do *variety* of *Habits*, and of *Computations*. Were this Important *Distinction* effectually inculcated, it would not a little promote the Ease and Reverence of the *Magistrate*: For it would defeat the Attempts of such as project the *poysoning* of the *People* in their *Allegiance*, by malicious *Descants* upon *Subsidies*, *State-Grievances*, *Hereditary Rights*, *Perogative*, and *Penalties*. You shall hear them prescribing to *Tythes*, and branding that *Contract* with *Impiety*, which the *Law of Nations* warrants the *Legality* of. *Wickliff* has mightily bestirr'd himself about non-payment of *Tythes* to Dronish *Priests*: *Capito* stickles for *Princes* to curtail their *Revenues*: *Taxes Zuinglius* calls *Harpyes*: and others, the *Publicans Racket*. The *Libertine Anabaptists* condemns all *Judicature*; and the subtil *Presbyter* too much *Idolizes* the *Geneva Plat-form*. Now these Erroneous *Novelties* have still been fatal to all *Publick Quiet*: So that it concerns every *honest* man to fortify himself against such *Delusions*, under what *Mask* soever presented: And this he cannot better do, than by an entire *reliance* upon this sure *Principle*, *That the* Gospel *takes Cognizance of the Integrity of the* Heart; *and, without interposing in* Humane Injunctions, *permits all such* Forms *of* Government, *as are agreeable to* Right Reason: *As it approves of* Architecture *and* Physicks, *which are founded upon the same* Basis.

FEW

FEW or none of the *Eccleſiaſtical Writers* have taken notice of this material *Difference:* And upon this ſcore the *Popes* have been encouraged to invade *Empires*, and to arrogate a pretended *Power* of diſpoſing and transferring of *Crowns*, at pleaſure. I cannot too often therefore inſinuate, *That all* Laws *and* Conſtitutions, *not diametrically oppoſite to the* Reſults *of uncorrupted* Reaſon, *the* Goſpel *allows of.* Let us then conſider, that if a *Divine* ſhould ſet up for a *Phyſician*, every body would laugh at him, for *thruſting his Sickle into another mans Harveſt.* If ſo; how *vain* muſt be the *folly* of thoſe *buſie* people, that, before they be well acquainted with the Common *Aphoriſms* of *State*, will undertake for *ſodering* the *Flaws* of *Governments?* The *ancient Laws* will not ſerve their turns; and therefore muſt be aboliſh'd, to make way for the Introduction of *New* ones; even a *Hundred* for *One* too: So true is *that* of *Plato*, to *abrogate* old Laws, *is to cut off the Head of an* Hydra. Remove ye any of the *main Pillars* in a *Building*, and the whole *Fabrick* falls to the ground: Even ſo the *Change* of *One Fundamental* in a *State*, is, for the moſt part, attended with the *Deſtruction* of *all* the *reſt.* Oh! the horrid *Confuſions* that are uſually *Conſequential* to ſuch Proceedings! Nay at the very beſt, *mutation* of Government *does ever include the* greater Evil: And therefore have all able *Stateſmen* ſo unanimouſly contended againſt ſuch *Innovaſions. Frederick* Duke of *Saxony* (a Prince of exquiſite *abilities* in the *Art* of *Governing*) would, with his **Es macht beubegung**, ſtill be thwarting theſe *State-Projects:* Implying by the Expreſſion, that *Magiſtrates* ought to be particularly careful in their Proviſions againſt things that tend to ſtirring of *Commotions*, and *Jogging* of *Publick Humours*; which are *rais'd* in a *moment*, but *ſettle* not rightly upon their *Lees* again, in a *whole Age.*

Innovation *in* Fundamentals, *by all means to be eſchew'd.*

A Reprehension of all seditious Outcries *for undue* Reformation.

SOCRATES, upon the very Entrance into his *Politicks*, baniſh'd all *Poets* his *City*. And it were to be *wiſh'd* at leaſt, that all the *Sons* of the *Miniſtry* would duly reflect upon the *Duties* of their *Function*; for then they might eaſily diſcover *State-matters* to be utterly *Foreign* to *Their* buſineſs: So that they would more vigorouſly intend the *Preaching* of the *Word* upon the Subjects of *Faith* and *Repentance*, *Charity* and *Obedience*. "What have we to do "(*they would ſay*) with the *Actions* of *Princes*, or with *De*"*ſcants* upon the Conveniences or Diſadvantages of *Civil* "*Sanctions*, and *Forms* of *Rule*? Let *Monarchs* Enact *Laws* "for the Reſtraint and Puniſhment of the *Profligate* and "*Mutinous*, and ſecure the *Publick Tranquility* by *Courts* "of *Juſtice*, and *Examples* of *Terrour*. They would underſtand the *Text*, *The Kings of the Gentiles exerciſe authority, but it ſhall not be ſo with You*; to be an expreſs *Prohibition* of all *indirect Endeavours* toward the *annulling* of *Humane Ordinances*, and of *Uſurpations* upon the *Rights* of *Princes*. "Our *Duty* (*they would cry*) is *humbly* to "*ſubmit* to them, *our ſelves*, and to teach the like *Obedi*"*ence* unto *others*. In ſo doing, we ſhall trace the *Exam*"*ple* of our bleſſed *Saviour* and his *Apoſtles*, who *repeal'd* "none of the *Roman Laws*; nor intermedled in *Caſes* De"rogatory from the *Juriſdiction* of *Common-Wealths*; but "ſpent their days in Communicating to the *Faithful*, the "knowledge of the *True God*.———But upon this *Theme* I have been more *copious* in another place.

That the Goſpel approves of Civil Ordinances.

IT is not every one that has the *Grace* to build upon that *Eternal Righteouſneſs* which the *Goſpel* recommends: So that the *Univerſal Good* neceſſarily requires an Eſtabliſhment of ſuch *other* Methods of *Diſcipline*, as may be

be effectual to correct the Licentious *Outrages* of the *Diſobedient*. Now as the *Goſpel* well enough likes of *Tillage*, *Architecture*, and all other *Crafts*, of immediate relation to *Humane Welfare*; can it be imagin'd that it ſhould refuſe its *Approbation* to ſuch *Ordinances*, and *Political Conſtitutions*, as are Conſentaneous to the Dictates of *Right Reaſon*? No ſurely! But it is the *Divine's* Province to clear *this* matter; that ſo neither the *Magiſtrate*, nor the *Subject*, may plead *ignorance* of their reſpective *Charges*. *Princes* are to hold, that they were plac'd in thoſe *High Stations* by the Hand of the *Almighty*, to *whom* they are continually to apply themſelves for *aſſiſtance*, and to reſpect *his Glory* in all their *Conſultations*. The *People* are enjoyn'd a *Faith*, that as this *Terreſtrial Globe*, the *Refulgent Body* of the *Sun*, the *fertility* of the *Earth* for the nouriſhment of its *Creatures*, and the conſtant *ſucceſſion* of the *Seaſons*, were made, and conſtituted, and do ſtill ſubſiſt by the *Virtue* of an *Omnipotent Being*: So by the ſame *Immortal Power* do *Kings* Reign, as *Gods Subſtitutes*; and *Laws* are Enacted for the benefit of *Mankind*. Nay, mark it well, and a more *Immediate Providence* may be obſerv'd in the *preſervation* of *States*, than in the *ſupport* of *Nature* her ſelf. For how were it poſſible for a *Politique Body* to bear long up againſt the rage of *Satan*, and the inveterate Perſecutions of his *Miſcreant Agents*, unleſs by a conſtant *Flux* of Heavenly *Influence*, ſecur'd from *Diſſolution*? By this now it is evident, that the *Almighty* Eſpouſes the *Protection* of *Governments*; owns *them*, and the *juſt Vengeance* which the *Prince* inflicts, to be truly *his*. By *I have ſaid ye are* Gods, (in the *Pſalmiſt*) plainly appears, that *Kings* are of his own *appointment*: *I have* ſaid, implying as much as, *I have* made *them*: And *ye are Gods*, refers to, and denotes the *Divinity* of their *Office*, as *God's Vicars*. *S. Paul* alſo, *Rom.* 13. declares *Civil Ordinances* to be a *good thing*.

WERE but theſe *Truths* rightly inſtill'd into the minds

minds of the *People*; How would they enhance a *Veneration* for the *preſent Laws* and *Law-givers*? and inſtead of *Precarious*, (which *ſome* do impiouſly ſuggeſt *it* to be) found *Obedience*, according to *Holy-Writ*, upon *Obligations* of *Conſcience*.

Advice to the Ambitious.

O H! the Wretched *State* of *thoſe* Men, that ſacrifice their *Quiet* to their *Ambition*; that compaſs *Sea* and *Land* to gain their *End*; and that know no *other meaſure* of things *Juſt* and *Honeſt*, than as they *more* or *leſs* adminiſter to the *Gratification* of their *Deſires*! If neither the *Writings* of the *Fathers*, nor the *Examples* of many *Great* but *Unfortunate* Men, are ſufficient to work in them a *Reformation*: At leaſt let them hear *Demoſthenes* upon *this ſubject*, crying out, *If I could renew my youth, and be certain of arriving at the* Higheſt Offices *over and above*; *yet would I rather chuſe to be my own Executioner, than concern my ſelf again in any Publick Adminiſtrations.* Nay, let them further *ſeriouſly* weigh it, that although *God* is ready, in time of *Danger*, to *help* ſuch as are *Lawfully* call'd forth to ſo eminent a *Station*; yet cannot thoſe, who, by *Illegal means*, do Graſp and Uſurp *Authority*, be able to promiſe to themſelves any ſuch *protection*.

On the firſt Book of Ariſtotle's Politicks.

AS *Private Manners* are the *ſubject* of *Ethicks*, which from *Nature* infer the Reaſons of *Virtue*: So *Policy* diſputes of *Civil Society*, and the *Duties* of it; deducing its *Cauſes* from *Natural Principles*.

FIRST; *Ariſtotle* draws the *Original* of *Society* from the Coupling of *Man* and *Woman* in *Wedlock*: *Hence* a *Family*: and from *That* a *City*.

THEN; From the Faculty of *Speech*, which were *uſeleſs*, but for mutual *Commerce*; and from that Rule,

Nature

Nature makes nothing in Vain; he concludes, That *Man is inclin'd to* Society *as well through motions of* Nature *as of* Profit.

HE then ſubjoins an *Encomium* of *Civil Society*; in words to *This* purpoſe: "The *firſt Inſtitutor* of *Society* and "*Government*, was thereunto induced both by *Reaſon* and "*Neceſſity*: For as *Man* (in his *Natural Perfection*) is the "Nobleſt of *Creatures*; ſo diveſted of *Law* and *Juſtice*, he "is infinitely the moſt *pernicious*. For all the Salvage "*Outrages* imaginable (we ſee) do commonly attend upon "a malicious and depraved *Will*, poſſeſs'd of Power. *Man's* "*Natural Weapons* are *Prudence* and *Virtue*; which yet "are frequently *abus'd* to *ends* never intended by the *firſt* "*beſtower* of them. Without *Virtue Man* is the moſt *cruel* "and *ſenſual* of *Bruits*; only by *Natural*, or *Habitual Ju-* "*ſtice*, he is reclaim'd into *Gentleneſs* and *Civility*.

I HAVE often hinted, That if it were barely for his *Method* ſake, (in which he is ſingularly excellent) *Ariſtotle* is worthy to be read and noted; becauſe from *him* only (I think) is to be learn'd the *skill* of digeſting our *Thoughts* into an exact and graceful *order*.——— Now as other *Arts* do proceed from certain *Principles* diſcoverable by *Natural Light*, (as in *Geometry*, (for inſtance) the whole is *ever* bigger *than any one Part*; *things* equal, *as to any* third, *are alſo* equal *among* themſelves, &c.) ſo neither is this *Art* without its *Fundamentals* deriv'd from the *End* or *Being* of *Man*. *Viz.* *The Principles of Politicy are derived from the Nature of Man.*

Man *is by* Nature *prone to* Society.
The firſt ſtring of Society *is the* Lawful Conjunction *of* Man *and* Wife.

TO *theſe* he ſubjoins *others*. As,

The Reſult of this Society *is a* Family, *conſiſting of Parents*,

Parents, Children, and Servants.
In a Community ſome *muſt neceſſarily* Command, *and* others Obey.

FROM *Nature* likewiſe he derives the Cauſes of *Rule* and *Subjection*. "For as *ſome* Members of the *Body* (*ſays* "*he*) are made for *Servitude*; *Others* for *Direction*: So ought "the *wiſer* ſort of a *Corporation* to be advanc'd, and the "*weaker* to *ſhrowd* themſelves under their *Patronage*.

Command and *Obedience* are according to *Nature*. The *Ground* of *Civil Laws*.

BY the way, let me obſerve to you the wonderful *Ingenuity* of this *Paſſage*; where, by a *Survey* of the *Natural*, he ſo pertinently diſcuſſes the *Cauſes* of *Superiority* and *Subjection* in the *Body Politick*: for having laid open the *Original* of *Society*, he might thence fairly have proceeded to treat of *Government*; as intimating by that *Tranſition* the impoſſibility of a *Community*'s ſupporting it ſelf, without the benefit of ſome *form* of *Civil Regimen*: And alſo, that as it is *Natural Impulſe* that prompts us to the *Cultivating* of *Commerce*; ſo are *Command* and *Obedience* the *Legitimate Iſſue* of certain *ſecret Cauſes*, in the *Nature* of *Man*. Now it is the work of a *Philoſopher* to remarque, and Comment upon ſuch *common Rules* as are ingraven in the *Breaſt* of *Nature*. *Theſe*, *Rhetoricians* term *Theſes*; becauſe, *they* being *ſuppos'd*, many *other* things do *follow* of Courſe. *Civil Laws* are the Reſult of ſuch *Poſitions*; as *Hypotheſes* to them: (For Example:) *Man cannot ſubſiſt without* Society: *Nor* Society *be maintain'd, without* Politique Order: *Therefore are* Laws *eſtabliſh'd, for the preſerving of the* Publique Peace, *and the* Magiſtrates Authority, *Inviolable*.

The *Law* of *Nature* is a *Divine Law*; and ſo are the *Effects* of *it*, with Diſtinction.

BEFORE I go any further, let me caution you to obſerve, that the *Law* of *Nature* is truly a *Divine Law*: And that *all Decrees* relating to the Cheriſhing of *Mutual Commerce*, by ſound *Conſequence* deducible from *Nature*, are worthy

worthy the *Reverence* of *Divine Laws*; and as ſuch, their *Authority* ought to be *valu'd*. For as the *Eye* is Illuminated from *Above*; Even ſo is *Reaſon* alſo influenc'd with ſuch a *Beam* of *Heavenly Light*, as Capacitates it to Diſcern things *neceſſary* to the *ſupport* of *Humane Life*. But hence is in no wiſe to be inferr'd yet, that all the *Dreams* of *Philoſophers* are to be reſpected as *Oracles*: For we muſt diſtinguiſh betwixt things deliver'd upon *good ground*, and the *contrary*, by the *Rules* of *Logique*: And what we find to proceed from *Categorical* Concluſions, to paſs an *Eſtimate* accordingly upon it. The *Stoiques*, and *Others*, do Cavil upon many Ridiculous *Points*; Nay, and there are, even in *Phyſiques*, and *Architecture*, ſundry weak *Aphoriſms*, which, upon due *Examination*, have been juſtly Exploded.— But I ſhall now return to *Conſider* this *Profitable* place in *Ariſtotle*. Having from the *Parts* of *Man's Body*, drawn an *Emblem* of *Sovereignty*, and *Subjection*; he gather'd from it *Two Kinds* of *Dominion*; from which, as from *Fountains*, the ſeveral *Forms* of *Rule* and *Obedience*, which the *Lawyers* ſum up, might be Deriv'd.

THE *Firſt Kind* he calls *Deſpotique*: Parallell whereunto is the *Power* of a *Maſter* over his *Slave*, or of the *Soul* over the *Body*. For as the Body is Void of any *Natural ſelf-Motion*, and ſway'd by the *Influence* of the *Soul*: So does the *Slave*, as not at his *Own Diſpoſal*, entirely ſubmit to the *will* of his *Maſter*. Thus *Halter'd Brutes* do neceſſarily follow their *Leaders*: And upon this Score perhaps it was, that the witty *Greeks* would have δεσπότην to be of the *ſame Signification* with δεσμώτην, *to bind with Fetters*. From *this Sort* does Iſſue the moſt *Abſolute* and *Tyrannical* of *Governments*; where the *Prince* is under no *Reſtriction* of *Law*, but *Deſtroyes* and *Saves*, at *Pleaſure*. Thus *Arbitrary* were the *Kings* of the Ancient *Barbarians*: And ſo, at this day, is the *Grand Segniour*; the *Turks* paying a *Brutal Submiſſion* to what ever That *Tyrants Luſt* impoſes upon them.

Deſpotical Authority *compar'd to* that *of a* Maſter *over his* Slave.

Kingly Government *defin'd*; *and compar'd to the* Power *of the* Mind *over the* Appetite.

THE *Other Kind* he terms *Kingly* or *Civil*; where the *Prince* Submits to *Govern* by *Law*. A *Reſemblance* of *This* we may find in the *Command* which the *Mind* exerciſes over the *Appetite*; *Moderate*; not *Raſh*, or Irregularly *Coercive*. From *This* do flow thoſe *well temper'd Forms* of *Regiment* which we ſhall Amplify upon in the *Third Book*.—Now, by what has been ſayd, we may collect, that, The *Duties* of *Government* do conſiſt in providing for the *Welfare*, and *Security* of the *Subject*: Even as the *Appetite* is directed by the *Mind* to the *Choice* of ſuch things as may contribute to the *Health* of the *Whole Body*. He *next* brings in that Vulgar Maxim, *Men of the* Cleareſt Merit, *ought Naturally to preſide over the more*-Unworthy. Take notice here, that he *ſhapes* his *Model* of a *City*, according to the *Patern* of a *Family*: The *Authority* of a *Maſter* over his *ſlave*, in his *Oeconomical Diſcourſes*, he makes to be *Deſpotical*; over his *Children*, *Kingly*; and over his *Wife*, *Civil*; which is a *Temperate ſort* of *Regality*.

Ariſtotle's *Aſſertion of* Natural Bondage *how to be underſtood. With* Reflections *upon the* Libertines *of our times.*

SOME have undertaken to cenſure *Ariſtotle*, for ſaying that there are *Slaves* by *Nature*; when as the *Civilians* ſpeak of *Bondage* as a *Contrary* to it; and will have all to be *Free* from the *Beginning*. But this *Contradiction* may thus be ſalv'd: *Ariſtotle* has reſpect to the *Cauſe*; *They* to the *Effect*, or a certain *Form* of *Servitude*. With *Him*, *Bondage* is an *Impotency of the Mind*, that *Naturally* requires the *Tuition* of *Another*: But *They* underſtand by it *the Condition of the* Conquer'd, *under the laſh of the* Victor. Now *Ariſtotle* oppoſes thoſe that would have *his ſort* of *Bondage* to be *againſt Nature*, when the *Cauſe* of it (*Incapacity*) is purely *Natural*: Nay, and adviſes the reclaiming of ſuch diſtemper'd Perſons, by perſwaſion or otherwiſe; as may moſt conduce to the Publick Good: *For who would not approve* (he adds) *the lancing or lopping off of a* putrify'd Limb, *to ſecure the* Body *from a* Gangrene? But to paſs over that *Reaſonable Inference* from a *Survey*

of

of the respective *Members* of *Man's Body*; I mean, *the more* Perfect *have a kind of* Natural Preheminence *over the more* Infirm; without applying it to this purpose; which yet might pertinently enough be done: What can be more *Expres's* in favour of this *Assertion* of *Natural Bondage*, than the *Fifth Commandment*; *Honour thy Father and Mother*? It is not therefore without *Reason*, that the *Philosopher* reprehends the *Intemperance* of a great many, who being transported with an inordinate *Thirst* after I know not what *Phantom*, which they call *Liberty*; do extravagate in their *Invectives* against that *Subjection* which the *Law* of *Nature* both approves of and commands. And this *Reproach* will also inevitably fall upon the *Sectaries* of *Our* Times; who do make use of the *same* wretched *Pretence* with the *Other*, to inveagle the Unwary *Multitude* into *Disobedience*; and affirm *Subjection* to *Princes* to be repugnant to the *Gospel*. But let me tell These men, and all the *World* too, that the *Gospel* has not abolish'd the *Fifth Commandment*: and is so far from *Disallowing*, that (contrarily) it positively *asserts Rule* and *Obedience*, as the *only* means to preserve *Peace* among *Mankind*; and the *Universe* from *Destruction*: Enjoining its *Professors* a deference to all *Civil Sanctions*, as the *Gifts* and *Blessings* of the *King of Kings*.

ARISTOTLE now falls again upon *Oeconomy*: *First Defining* a *Family*; and, *Then* proceeding to a *Provision* for the *Support* of it. In order hereunto, he propounds *Three* several ways: *One* of them *Natural*; and the *Other two* the Product of *Invention*. *Several ways for maintaining a* Family.

THE *Natural* he makes to consist of *Grasiery*, *Tillage*, and *Hunting*: He subjoins *Plundering* too; which *Nature* (he says) perfectly abhors in any other Case than that of *Lawful Wars*; which the *Corruption* of the *World* has introduc'd a *Necessity* of, for the securing to every *The* Natural *ways threefold.*

man his *Right*, againſt *Incroachments*.

Traffique; what kind of it *Natural*.

THEN he ſuggeſts *Traffique* as a *Fourth Branch* of this *Root*; by which, with the *Overplus* of our *Own Growth*, we ſupply our ſelves, from *Abroad*, with what we have *Occaſion* for. This way of *Bartering*, he terms *Family-Traffique*, and prefers it to the Uſe of *Money*, as more Eminently contributing to the *Neceſſities* of *Human Welfare*. Such Methods of *Merchandizing* are now, in *Germany*, obſerv'd by Men of *Note* only; to whom, any *other* is accounted *Diſhonourable*.

The *Artificial* ways. *Retailing* Cenſur'd.

UNDER the *Head* of *Invention*, or *Art*, he Couches *Skill* and *Induſtry*, (with all the *Effects* of them) which we ought not to be ſparing of. The *Craft* of *Retailing*, (the main Proſpect whereof is *Gain*,) he reckons upon as *Mechanical* and *Servile*; Objecting againſt it as *Infamous*, becauſe it tends to the *Grievance* of the *Neceſſitous*; by ſubſtituting a *Falſe*, and ſcandalous *Third* End of Commerce (*Lucre*) to the *Two Genuine* ones, *Uſe*, and *Neceſſity*.

Uſury condemn'd, as *Unnatural*.

ARISTOTLE places *Uſury* among the Inventions of Art too, for the maintenance of a *Family*; but yet taxes it as *Unnatural*; in regard the *Original Deſign* of *Money* was not that it ſhould beget it's *Like*; but only to be a *Medium* for determining the Value of each *Commodity*. Now *Uſury*, on the other ſide, is a kind of *Exciſe* upon the *Borrower*: Or, a *Spell* over and above the *Principal*, in conſideration of the *Loan* of it. His *Own* words, ſo often quoted by *Authors*, are of this purport: "*Uſury* (ſays he) "is juſtly Cenſur'd, becauſe Oppoſite to the *Primitive End* "for which *Money* was Coyn'd; which was *Convenience* "in *Traffique*, and not *Self-increaſe*: But here, *Mony* begets "*Mony*. *Uſury* is term'd *Fœnus* by the *Latins*, becauſe "*Off-ſprings* do moſtly Reſemble their *Begetters*. Where- "fore this way of ſcraping Wealth, is to be deem'd, of all "others, the moſt contrary to *Nature*. To this, *Learned* men

men have added other *Arguments*. As *First*; Where the *Uſe* of any thing is the *Conſumption* of it; the *Uſe* is inſeparable from the *Thing* it ſelf. But in *this Caſe* the *Uſe* is wholly diſtinct from the *Subſtance*: Therefore, againſt *Nature*. And *again*, Things naturally *Barren*, ought not to be eſteem'd *Fructiferous*. But *Uſury* requires Gratifications for *Mony*, as *Fructiferous*, tho' in its *own Nature* it be intirely deſtitute of any *ſuch Quality*: Therefore---- But yet in letting out of a *Farm*, 'tis Juſt to expect a Reaſonable allowance for't; becauſe *Ground* is *Frugiferous*.

Uſury ought not to be made a *Trade* of, among *Chriſtians*.

TO thoſe *Modern Writers* who ſtart the *Queſtion, whether a Chriſtian may lawfully put out Mony to Uſe*; I briefly anſwer, That as *Chriſtians* do partake of the Benefit of other *Political Eſtabliſhments*: ſo may they ſafely make ſuch *Bargains* and *Contracts*, as the *Laws* do adjudge to be *Honeſt*. Now 'tis true, that the *Old Imperial Laws* permitted *Uſury*; but yet they never undertook for the *Honeſty* of it. And who is ſo weak as not to underſtand the Difference of a *Toleration*, and an *Approbation*? It is no more to be expected that the *Laws* ſhould extirpate *all Evils* out of a *State*, than that a *Phyſician* ſhould cure *all Diſeaſes*: But as *he* prohibits any *Medicines* at all, in ſome *Diſtempers*, for fear of *Irritation*: Even ſo is *Policy* fain to diſſemble with ſuch *Vices* as having been Authoriz'd by *Antient Cuſtom*, are not removable, but at Great *hazzards*. I am indeed wholly againſt a *Chriſtians* Trading in *Uſury*; and would adviſe him to any *other* Courſe of Life, that is *Commendable*. There are yet another *ſort* of *People*, that ſpend themſelves in *Tragical Declamations* againſt the common ways of *Contracting*, in uſe amongſt *us*. But alas! Theſe *Forward* men do not conſider, that *Cenſures* and *Judgments* of this *quality* are not for *private Perſons*, or *Preachers*, to concern themſelves in; but do fall under the Peculiar *Cognizance* of the *Magiſtrate*; from whom,

what

what is allowable in *this matter*, is to be learn'd; and whoſe *Sentence* is *Definitive* in all *Such* affairs. But Preachers are more eſpecially blame-worthy, for intermedling in theſe kind of Buſneſſes; And much the more ſo, if they pronounce *Determinations* contrary to the *ſenſe* of the *Laws*: It being their Duty to Preach up a *Religious Obſervation* of them; and that all *Bargains* are *Juſt*, which *Authority* declares ſo to be. For when the Reverence and Dignity of the *Law* comes once to be impair'd by ſuch Unwarrantable Proceedings, Endleſs Tumults, and Confuſions do inevitably enſue, in a *Commonwealth*. But neither yet, on the other ſide, are the *Laws* to be conſtru'd in an *Over-rigorous*, but in an *Equitable Senſe*, with Indulgence (now and then) to *particular Seaſons*, and *Caſes*. For things that are *Juſt* are bottom'd upon a *Mean*; which iſſues from *Amicable* and *Healing Principles*. And where *Poſitive Reaſons* are wanting, *Probabilities* ought to ſatisfie: *Extreme Juſtice being the moſt Inhumane of all Injuries*.

On the Second Book of POLITIQUES.

THE *Second Book* is moſtly taken up with an *Hiſtorical* Account of the divers *Frames* of *Policy*, Extant in the *Author*'s time: And *begins* with *Plato*'s; who makes *Socrates* to be a Favourer of his *Model*; which *Levels all* things (not Excepting *Wives* and *Children*) *in Common*. Now *Ariſtotle* produces Arguments to prove the *Impracticableneſs*, and Unnatural *Drift* of this *Doctrine*. I all along deſign'd the *Reader* this *Advertiſement*, which I would have him both Relye upon, and Conſider; *Viz.* that the *Diviſion* of *Subſtance* into *Property*, and the *Inſtitution* of *Matrimony*, are the *Ordinances* of God, which all the Power of *Man* is as Incapable of Evacuating, as of altering

altering the *Seasons*; Summer, Winter; Night, Day; the Course of the *Sun*, or the Motions of the *Planets*. And an *Ignorant* sort of People there are, that Phansying *Providence* to have no hand in the Establishment, or Conservation of *Governments*; and taking Offence at some slight Inconveniences therein; will needs be busying themselves in forging *new Forms* of *Regiment*, and crying down the *Old*, upon a Pernicious *Opinion* that *Governments* are *alterable*, according to the *Caprichoe* of *private men*. This *Errour* ought forthwith to be abandon'd by every *good Christian*, and a firm *Belief* entertained in its stead, that the *Almighty* Eminently *superintends* in all *States*: And that the *present Government* Establish'd, is *Immutable*, upon pain of *His* High *Displeasure*.

RIGHTLY now does *Aristotle* judge, that the *Division* of things into *Propriety*, is agreeable to *Nature*: And the *Civilians*; that *It is a Branch of the* Law *of* Nations. But the Inconsistency of *Plato's Institutions* with *Right Reason*, is palpably manifest: For as *Murther* is an *Abomination* to *Nature*; so does *Reason* Evince *Promiscuous Copulation* (as diametrically Opposite to *Wedlock*) to be Brutishly *Unnatural*. For an *Incertainty* of *Off-spring* must needs be the Consequence to a *Prohibition* of *Marriage*; and therefore an *Incertainty* of *Childrens* Maintenance, and Education. Besides, if the *Issue* be *Uncertain*, there can be no distinction of *Blood*, or respect to *Consanguinity*. All this *Nature* utterly abhors; and the *Scripture* says, *A man shall leave his* Father *and* Mother, *and cleave to his* Wife, *&c.*

Objection to *Plato's Politiques*, that recommend a *Community* of all things

THERE is the same facility of *Proof* in the matter of *Partition*, also. For if it be true (as daily Experience proves it to be) that *Idle People* would never take pains for a *Livelihood*, if their Necessities were supply'd out of the

Propriety; greeable Nature.

the *Common Stock*; If it be true that the *Covetous* and *Ambitious*, by ſeizing upon the Poſſeſſions of the *Weaker*, would be continually Violating the *Bonds* of ſuch a *Community*, and filling every Corner with Confuſion, and Bloodſhed: the Reaſons for *getting* an *Eſtate*, and for laying *all in Common*, cannot but be Vaſtly Diſproportionable. Since now we are born with *Paſſions* and *Appetites* of all kinds; How were it poſſible for *Humane Nature* to Subſiſt, without the wholeſom *Effects* of this *Diviſion* of *Subſtance!* With ſuch like Irrefragable Arguments does he Obviate *Plato's Opinions* upon this *Subject:* And yet have not theſe Monſtrous *Abſurdities* been without their *Favourers*, even in *Our* Times; and ſome of them *Divines* too, (but ſuch as were Unſound, and wholly given up to *Novelties*) that have not ſtuck to affirm *all things* to lye in *Common* by *Divine Right*. An *Errour* the moſt Groſs, and Unhappy, imaginable! For upon the admittance of ſuch a *Poſition*, can we ever hope to keep *Clear* of thoſe wretched *Bigotts*, that blindly fall upon the *ſerving* of *Satan*, for *God ſake*; by invading the *Rights* of their *Neighbours*, and propagating Diſtractions, Rapins, and Calamities, where-e're they get *footing?* Now how a *Tenet* productive of ſuch horrid *Impieties* can be Conſonant to the *Peace breathing Inſpirations* of the *Holy Goſpel*; that Commands *Obedience* to *Political Conſtitutions*, and prohibits *Theft*, as a *Mortal* ſin; I defie the moſt *Partial Admirer* of this *Doctrine*, to Determine. But if now, on the *other* hand, we caſt our Eye upon the Advantages Iſſuing from *Propriety*; and withall conſider the *Diſtinct.* 8. of the *Decretals*; *Viz.* "By means of *Kings* and *Rulers* upon "*Earth*, the *Almighty* has vouchſaf'd to *Mankind* the Bleſ- "ſing of *Laws*, and *Government:* to any Unprejudic'd Perſon there will appear ſufficient *Ground* for the ſupport of this *Warrantable Poſition*; *Property, and Diviſion of Subſtance, is of Evangelical Eſtabliſhment.*

SOME

SOME there are, I know, that have endeavour'd to qualifie the *Harſhneſs* of this *Vote* for a *Community of all things*; by appropriating it to the *State* of the *World* before *Natural Corruption*. But alas! what can this ſorry *ſubterfuge* make againſt *Us*, or advantage *Them*, ſhould it be granted? For we are diſcourſing of the *preſent Condition* of things, under *Original ſin*. Beſide that not one of all the *Ancient Lawyers* ever pleaded *Natural Right* in favour of any ſuch kind of *Community*: But are *Poſitive*, on the *other* hand, that *what in the Beginning was* No bodies, *Nature beſtow'd upon the* Firſt Poſſeſſour. So that *Property* is moſt evidently agreeable to *Right Reaſon*; and *that*, is, the *Law* of *Nature*. This may ſerve as an *Antidote* againſt the Infectious Influence of this Pernicious *Policy*, which might otherwiſe, probably, prevail upon the *Unſteady*, and *Inconſiderate*, to their *Undoing*. Let me add this further; That 'tis one of the moſt Glorious *Excellencies* of our Chriſtian *Profeſſion*, that of a Reverential *Conformity* to the *Civil Eſtabliſhments* of the *Kingdom*: And that all ſuch *Principles* and *Practices* as tend to affect the *Publique Peace*, are an *Abomination* to the *Lord of Hoſts*. To thoſe now that by pretences of *Divine Right* do zealouſly cry up this *Community* of *all things*; Object the *Eighth Commandment*; *Thou ſhalt not* Steal: For by this *Precept* every one has confirm'd to him the *lawful Enjoyment* of his *own Poſſeſſions*. If the *Goſpel* be alledg'd to the ſame purpoſe; lay before them *Rom.* 13. where *S. Paul* affirms, that all *Legal Inſtitutions* are *Gods Ordinances*. And if they ſhall plead the *Law* of *Nature*, anſwer them with the *Dictates* of *Right Reaſon*, which ſuggeſt the *Impracticableneſs* of ſuch a *Project*: Becauſe the *Sluggard* would then *live* upon the *Labour* of the *Induſtrious*; directly againſt *Nature's Law*, contained in theſe words, By *the ſweat of thy Brows ſhalt thou eat thy Bread.*

Plato's Community Unnatural and Impracticable. *Arguments* againſt the preſent *Favourers* of it.

he danger f *Innova-ng*, in mat-ers of *Go-ernment*: And the *mperfecti-ns* of them, o be pati-ntly born with.

AFTER *Ariſtotle* has given an *accompt* of the *Politi-cal Conſtitutions* of ſeveral *States*; (all which are Obvious in *Hiſtory*) he comes then to ſpeak of *Alteration* of *Laws*; which (though they ſhould be ſomewhat *Inconvenient*) he is yet againſt any *Raſh Innovation* in. In t s *Point* now, all *wiſe men* do agree with him: Becauſe (as *Ulpian* ſays well) there ought to be an *Apparent Proſpect* of *advantage* to *Counterballance* the *hazard* of the *Change*. *Demoſthenes* writes, that the *People* of *Locris* obliged all their Projectors of *Laws*, to offer their *Propoſals*, with *Ropes* about their Necks; that in caſe the *Bills* were not approved of, all ſuch *New-fangled Maggots* might be immediately hang'd out of the way. And *Herodotus* ſays, that no *Honeſt* man will *undervalue* the *Government* of his *Own* Country; becauſe our *Natural Affection* for it, is ſo Inſuperable; that had we the Liberty of *Choice* in the caſe, we ſhould ſtill prefer *it's Policy* to *that* of any *Forreign* one, though never ſo much the *Better*. Hither may be alſo apply'd *Ec.* 10. which amplifies upon this *Theme*; and compares the *New-moulding* of a *State*, to the plucking up of a *Hedge*: where the *One* opens a Paſſage for all manner of *Vermin* to creep into the *Garden*: the *Other* Capacitates the *Looſe*, and *Diſaffected*, to Undermine, and ſubvert the whole *Political Machine*. A *Salve* to this *Sore*, I know none better; than a *Religious Aſſurance* of *Gods Over-ruling* in the *Eſtabliſhment* of *Governments*, and *Laws*; to which, *Obedience* is as Indiſpenſably *neceſſary*, as is any *other Chriſtian Duty* whatſoever. If it be demanded how far the *Extravagances* of *Laws* may be diſſembled, *Ariſtotle* reſolves the *Queſtion*, in his *Ethiques*; where he teaches, that *Laws* ought to be founded upon *Right Reaſon*; to which, if any ſhould happen to be ſo directly repugnant, as to adminiſter to the *Vitiating* of *Nature*, all ſuch ought to be aboliſhed: But to be born with, on the *other* ſide, if the *Grievances* occaſioned by ſuch *Deviations*, be not

Inſup-

Inſupportable. For as a *Left-handed* man ſhould not, to his certain prejudice, be compelled to the Contrary *Cuſtom*; So neither ought *Laws* to be inſtantly Chang'd, becauſe they run not in the *Viſible Track* of *Nature*. And as *Phyſicians*, in their Applications to a *Diſtemper*, are particularly careful of not fretting the *Ill Humours* of the *Body*; So are there certain *Infirmities* in a *State*, that will not endure the *Lancet*, but are only to be redreſs'd by *Patience*. I have been the more *Expreſs* upon this *Subject*; for that 'tis worth a mans while to be thoroughly inform'd in the *Neceſſity* of bearing with the *Weakneſſes* and *Imperfections* of *Governments*.

On the Third Book of Politiques.

ARISTOTLE, the beſt Contriver of *Method*, having obſerv'd all *Sciences* to be ſupported upon the *Baſis* of *Common Principles*; deriv'd the Original of his *Political Inſtitutions* from the *Natural Propenſity* of *Man* to *Society*: Of this *Society*, *Marriage* is the *firſt* Inſtance: Then comes on a *Family*; and from *That* proceeds a Neceſſity of *Command*, and *Obedience*. Having driven the matter thus far; he then perceiv'd, that a *City* would be the *Reſult* of a Connexion or Combination of *Families*.

PROPERTY, and *Partition*, are the *Subjects* of his *Second Book*. In theſe *Principles*, now, are Comprehended a *Scheme* of the whole *Political Art*.

AS to the Bus'neſs of this his *Third Book*; it is, to *Define* a *City*, and a *Citizen*; and to ſet down the ſeveral *Forms* of *Regiment*, that have, at any time, been *adopted* into any *State*. By the way, let me admoniſh the *Reader* to contemplate the *Profit* of theſe *Diſcourſes*: *Some* where-

of furniſh Inſtructions for the *Menage* of *Trade*; *Others*, for the Deciſion of *Controverſies*: And in his *Readings* let him alſo collect *Notes* out of each particular *Art*, and apply them to the ſervice of the *Commonwealth*, and of his own *Private*.---- But to *Reſume* my *Purpoſe*.

A *City* defin'd. And

A CITY, *is a Body of Men, in proſpect of Mutual advantage, and ſecurity, Incorporated by a Law.*

A *Citizen.*

A CITIZEN, *is a Deniſon of this Society*; *and capable of bearing Office in the Government of it.*

THE *Publique Weal* ſhould be the Chief Aim of every *Individual*: As the *ſafety* of the *Veſſel* is the *Care* of all the *Mariners*, however diverſifi'd, and diſtinguiſh'd, in their *Stations*.

Policy; what it is.

POLICY, *is the Sanction of Legal Ordinances, as a Chard to* Authority, *and* Obedience, *in the Government of a Commonwealth.*

Policy is either *Sound*, or *Corrupt*; The *Sound* may be Branch'd into *Three Diviſions*.

I. MONARCHY; Or, *The Supremacy of a* Single *Perſon, in the Adminiſtration of a State, in order to the Publique Benefit.*

The *Corruption* of this *Form*, is the *Generation* of *Tyranny*: And it happens, when the *Common Good* is forc'd to Truckle under *Private Intereſt*.— The ſeveral *Kinds* of *Kingly Government* ſhall be exhibited, in another place.

II. ARISTOCRACY; Or, *The Superiority of a* few *Able, Wealthy, and Honourable Members, in Civil Tranſactions, over the whole Body Politique.*

Of this *ſort*, is the *Government* of *Noremberg*: And the *Degeneration* of it is term'd *Oligarchy*; where the *Publique Trea-*

Treasure is drain'd into the *Coffers* of a Ravenous, and Incroaching *Party*. Thus far'd it with *Rome* (of Old) under *Sylla*: And not much better, is the *present state* of the *Commonwealth* of *Erfort*.

III. DEMOCRACY; Or, *The People's keeping the Supreme Authority in their Own hands.*

The *Depravation* of this *kind*, may be call'd *Anarchy*; Or (according to some) *Democracy* still: when the *Populace* do support their *Creatures*, to curb, and Lord it, over the *Nobility*. This *Model* the *Bores* aim'd at in their *Tumults* in *Germany*: And much alike, is the Regimen of the *Helvetians*.

HERE it is usually controverted, which of these *Forms*, is the Best. Doubtless *Monarchy* is, if the Judgment of *Homer*; or of the *Persian Princes* (as set down by *Herodotus* in his *Third Book*) may be allow'd for *Current*.

Monarchy, the best of these *Forms*.

IN this place also, do *Modern Commentators* argue upon the Necessity of *One* man's being *Universal Monarch*, over all the *World*; And some of them, taking the thing for granted, have conferr'd the *Title* upon the *Bishop* of *Rome*; and, by a Consequential Annexion, a *Power* of disposing of *Principalities*, as the *Toy* shall take him: And all this only as an *Appendix* to his *Office* of *Viccar*-General, in which they tell you (if you'll believe them) he was invested by *Christ* himself. To the *Truth* of the *whole matter*, they fairly cite *Gratian*, as an *Evidence*. This *Errour*, I suppose, took its *Rise* from the Fallacy of the *High-Priests* annointing their *Kings*, in the *Old Law*: Thence inferring, that *Kings* were beholden to *them* for their *Crowns*. Hereupon they Reason thus: The *Gospel* is not of *Particular*, but *General*, *Intent*; The *Pope* is *Chief Pastor* of

The *Pope's* Pretences to an *Universality* of *Power*, overthrown by *Scripture*.

of all the *Churches*; Therefore is his *Secular Authority* Equal to his *Spiritual*: Beſide that to *Anoynt*, (ſay they) is to *make* a *King*. Theſe are the *Arguments* by which theſe men, that know there's *skill* in *Dawbing*, do endeavour to ſupport the *Popes Right* to Summon, Chaſtiſe, and Dethrone *Princes*: Nay in truth of doing what he liſts. And upon no better grounds, the *Roman Biſhops* have often attempted upon the *Perſons* and *Dominions* of *Kings* and *Emperours*. Nay ſo miſerably have the people (by their *Implicite Faith*) been ſeduced with this Poyſonous *Doctrine*, that for a long time it has been deem'd no leſs than *Hereſie*, to queſtion whether *Both Swords* (their own *Term*) *were Peculiar to his Holineſſes Scabbard, or not*. If we do but ſearch the *Scriptures* now, *they* will learn us quite *another Leſſon*. *My Kingdom is not of this World* (ſays our *Saviour*:) And ſpeaking to his *Apoſtles*; *The Kings of the* Gentiles (ſays he) *exerciſe Authority*; *but it ſhall not be ſo with You*: And a number of other *Texts* to the ſame Purpoſe. By all which it manifeſtly appears, that *Chriſt*'s is a *Spiritual*, not a *Temporal Kingdom*; and conſiſts in Vivifying, and Directing the *Hearts* of the *Faithful*, by the *Holy Spirit*, in the way to *Salvation*; and not in aboliſhing of *Civil Sanctions*, ordain'd by *God* for the maintaining of *Concord*; and for the Puniſhment of the *Wicked*. The *Paſtours Office* is further laid down in the words, *Go, Preach the Goſpel*: For to *hold forth* the *Word*, with Integrity, to remit *Sins*, and to denounce Gods *Judgments* againſt the Incorrigible, are the proper *Branches* of his *Function*: His *Commiſſion* not extending to *Tyrannical Uſurpations* upon mens *Lives* and *Liberties*; but only to a Right Information of *Conſciences*, in reference to the *Duties* of *Repentance*, and an *Honeſt Life*. But the *Office* of a *King*, on the *other* ſide, is, to eſtabliſh *Laws*, for the Prevention, or Revenging of *Injuries*, done to the *Subject*; and to execute *Juſtice* upon all kinds of *Offenders*. All this is contained

tained in *Rom.* 13. *The Magiſtrate beareth not the Sword in vain; but for the encouragement of the well-doers*, &c. Now as *Wedlock*, however diverſifi'd from the *Goſpel*, is yet of *Gods appointment*; ſo *Empire*, though different, (it may be, from any pretended *Goſpel-Model*) is of *Divine Inſtitution* alſo. *He that ſheds Blood, by man ſhall his Blood be ſhed.* In which words (ſpoken to *Noah*) *Dominion* is confirm'd, to take *Vengeance* upon the *Violators* of *Natures Laws*. And omitting the Suggeſtions of *Right Reaſon*, in favour of *Government*; the *Fifth Commandment* is poſitive for it; by Injoyning *Obedience* to *Parents*, and *Superiours*.

THERE are *another ſort* of theſe *Creatures*, that will needs have the *Supreme Authority*, to be *Originally* in the *People*; to whom they make the *Prince* to ſtand Obliged for it; as being *Their* proper *Gift*. But this *Aſſertion* is Notoriouſly *Untrue*: For *Kings* have a *Right* to *Command*, even over the *Unwilling*: Nor does their *Title* only flow from *Election*; but ſometimes from *Hereditary Succeſſion*; or elſe from the *Reſult* of Lawful *Wars*, *Conqueſt*.

The *Supreme Power*, not Originally in the *People*.

THERE is yet one *Sect* more, of theſe *Writers*; that reckoning upon the Neceſſity of an *Univerſal Monarchy* as certain; and obſerving the *Miſcarriages* of their *Brethren*, in placing it in the *Pope*, have endeavour'd to mend the matter, by attributing this *Latitude* of *Power* to the *Roman Emperour*. And to make all ſure, ſundry *Authorities* are produc'd out of the *Bible*: As, *there went forth a Decree from* Auguſtus Cæſar, *that all the World ſhould be Taxed. Give unto* Cæſar *the things that are* Cæſars, *&c.* But I anſwer in ſhort; That 'tis a *Rhetorical* way of *Speech*, to put the *major part* for the *whole*: For theſe words cannot be Underſtood as *Influential* upon the *Univerſe* in *General*; but to concern thoſe *Nations* only, which were at that time under the *Roman Yoke*: Nay the *Scripture*

The *Roman Emperour*, no *Univerſal Monarch*.

Scripture it ſelf does elſewhere witneſs, that the time would come when this *Vaſt Body* of *Empire* ſhould be *Cantonized* into divers *Independent States*. So that it may reaſonably be *concluded*, that neither the *Emperour*, nor the *Pope*, have any juſt pretenſions to ſuch an *Univerſality* of *Dominion*. But, as there has Ever been *many*, and *Abſolute Commonwealths*, upon the Earth; ſo, at this day, is every *Monarch* entirely *Supreme*; and, within the Limits of his own *Kingdom*, *Uncontroulable* by any *Humane Power*. The *four* ſucceſſive *Empires* of the World, *Hiſtory* calls *Monarchies*: Not that they ever *had*, or *pretended* to, an *Univerſality* of *Rule*; but in reſpect only of the Large *Extent* of their *Territories*. It was the *Almightie*'s pleaſure to caſt ſundry *ſmall Principalities* into *One Great Empire*; in order, poſſibly, to the more ſpeedy and Effectual *Propagation* of the *Goſpel*. We read that the *Knowledge* of the *True God*, became, on a ſudden, wonderfully ſpread over all *Perſia*, and *Aſſyria*, upon *Daniel*'s being carri'd into *Chaldæa*: And the Extenſive Greatneſs of the *Roman Dominions*, gave the *Apoſtles* an opportunity, and open Paſſage, to proclaim the *Evangel* far and near. Beſide that by this means God's *Omnipotence*, (in that all the Nations of the Earth are in his *hands*, to do with them as beſt pleaſes him) became manifeſted to the *Children of men*: Nay, and his *Juſtice* too; in the Diſmembring of Mighty *Kingdoms*, as a *Judgment* upon the *People*, for their manifold *Tranſgreſſions* againſt him.

The *Prediction* of the *Fall* and *Succeſſion* of the four *Monarchies* of the *World*, only to be met with in the *Bible*.

LET it be here obſerv'd; that in the *Bible only*, the *Prediction* of the *Cataſtrophe* and *Succeſſion* of theſe ſeveral *Empires*, is to be met with. Certainly nothing can make more for the *Glory* of our *Chriſtian Profeſſion*, than the coming to paſs of thoſe *Revolutions*, at the exact time *foretold* in the *Scriptures*. Becauſe this *Conſideration* alone, is not only ſufficient to evince them to be dictated by

Gods

Gods Infallible Spirit; but that the ſame *God* is the *Sovereign Diſpoſer* of *all* things, both in *Heaven* and *Earth*. Oh! that this *Reflection* might beget in us ſuch a Reverential Deference to our *Prince*, and *Government*, as may be worthy of *Him*, the *Vicegerent*; and of *It*, the *Handy-work* of ſo *Omnipotent*, *Incomprehenſible* a *Being*.

Of the ſeveral ſorts of KINGS.

A KING (properly ſo call'd) *is a* Supremacy *of* Power, *Independent from all Earthly Authority*. Now the ſeveral *Kinds* of *Kingly Government* might, *Originally*, proceed from the diverſities of Diſpoſitions in the *Princes*; *ſome* of which merited, and preſerv'd their *Natural Right* to an *Unlimited Sovereignty*; *Others*, contented themſelves with a *Reſtrain'd* One. The *firſt* of theſe Kinds of *Regality* flouriſhed in the *Primitive Times*, when the *Princes Will* was his only *Law*; which yet he was eſpecially careful to direct, to the *Benefit* of his *People*. *Parallel* to *this*, is the *Domeſtique Authority* of a *Father* over his *Children*. This *Form* now ſeems to have much of the *Man* in't: but it is hardly practicable, I doubt, in this *Age* of *Corruption*, and *Licentiouſneſs*; For that ſuch a *Power* falling into the hands of a *Vicious Prince*, would, in all likelihood, be perverted into *Tyranny*. But *he* is rightly term'd a *Tyrant*, that *Uſurps* an *Authority*, oppoſite to the *Municipal Laws* of the *Land*; and *abuſes* it to the Oppreſſing of the *People*, and to the promoting of his *own private Deſigns*, in direct prejudice to the *Publique Intereſt*. From a frequency of ſuch *Practices*, there ſprung a *neceſſity* of providing againſt them, by the *Sanction* of wholeſome *Laws*; as a *Compaſs* for the *Magiſtrate* to Steer his Courſe by, in order to the *Publique Welfare*. By theſe means it was, that this *other* ſort of *Kingly Adminiſtration* was brought into

 Being;

Being; which yet, notwithſtanding the Qualifications of *Laws*, does conſiſt of an entire *Supremacy* of *Monarchical Luſtre* and *Juriſdiction*. Some *Nations* indeed, went ſo far, as to conſtitute *Guardians* to their *Kings*, to keep them within Bounds: Such were the *Ephori*, among the *Lacedemonians*, who (ſays *Thucydides*) were impower'd even to *Impriſon* their *Princes*, if they ſaw occaſion: But theſe were not *Kings* in *Effect*, but only by *Equivocation*. And yet ſome Reſemblances of this *Platform* are diſcoverable in the *Conſtitutions* of theſe *Times*: For *Germany* has its *Electours*; *France* had its *Princes* in the *Court* of *Parliament*, that were, as it were, *Ephori* to their *Kings*: And ſome Countries have *more* of *this*, others *leſs*. Theſe *Threads* however are eaſily broken: Neither, in truth, is it altogether *convenient* too obſtinately to withſtand the Princes Pleaſure; who, in his *Actions*, is only accountable to that *Almighty Power* that inveſted him in his *Regality*; and whoſe Chief *Reſtrictions* ought to Iſſue from his own *Conſcience*. For what a *folly* is it to exact upon a *Prince* for a *Rigorous Obſervation* of the *Laws*, when he does better things of his *own meer Motion*, than *they* could otherwiſe oblige him to? Beſide the Barbarous *Ingratitude* of imploying a *Donative* to the prejudice of the *Beſtower*: For what elſe are *Laws* (I *pray*) but ſo many *Acts* of *Grace* in a *King*; or *Expreſſions* of his *good will* to his *People*, in the admittance of their *Petitions* upon Tender; which he was free to *grant*, or *reject*, at Pleaſure? The *Premiſes* duly conſider'd, I cannot but highly commend, and approve of that *ſound Policy*, expreſs'd in the *ſubſtitution* of the *Hierarchy* of *Biſhops*; who by their ſubmiſſive Applications, Pious Admonitions, and Mature Counſels, might *allay*, and *ſmooth* the *edge* of *Monarchy*. And it may be a matter worth inquiring into, perhaps; whether the *mixture* of *Clay* and *Iron* in the *Statue* of *Daniel*, be not *Emblematical* of this *Temperature* of *Kingly Government* with *Epiſcopacy*.

HERE,

HERE, I remember, it uſes to be vehemently canvaſſed, whether it be *lawful* for a *Private man* to *kill* a *Tyrant:* And, whether a *Subject* may *juſtly repel* the *Illegal Violence* of his *Prince.* Since *Breach* of *Law* in the *one,* may ſeem to *Cancel* the *Obligation* of *Allegeance,* in the *other.* The *Anſwer* now is eaſie: For the *Goſpel* expreſly prohibits all *Private* Vengeance: and our *Saviour* ſays; *He that takes up the Sword, ſhall periſh by the Sword.* Therefore it muſt needs be *Impious,* and *unlawful* for a *Subject* to *kill,* or *reſiſt* his *Natural Lord,* though he Govern never ſo *Tyrannically.* Beſide that the *Stipulation,* by which the *Prince* obliges himſelf to certain *Rules* of *Adminiſtration,* is not the *main Tye* of the *Peoples Obedience:* For *they* ſtand Indiſpenſably bound by the *Command* of God, which exacts from them *Honours* and *Obedience,* even to *Evil Kings*; and expreſly prohibits all manner of *Forcible Reſiſtance* againſt the *Supreme Magiſtrate,* upon any *pretence* whatſoever. Thus to *Live,* and thus to *Do,* is ſafe, commendable, and Conſonant to the *Principles* of our *Chriſtian Faith.* But yet there are an *Ignorant* and *Unſteady* ſort of People, (I know) that, ſetting Light by *Gods Holy Word* contained in the *Scriptures,* do mightily ſtickle for this *Point* of *repelling* the *Illegal Force* of the *Supreme Magiſtrate* to paſs in the *Affirmative.* But alas! the *Plea* with which they would ſupport their *Aſſertion,* has ſo much of *Unregeneracy* in it, and ſo *little* of *Reaſon,* that there's no great danger of any ſober *Chriſtian's* being ſeduced with it. They tell you that

The *Doctrine* of Killing or Reſiſting the *Supreme Magiſtrate,* condemn'd as Impious.

THE Injuſtice *of a* Prince *towards his* People, *actually diſcharges* them of *their* Obedience *to him: And then they are* Both *upon a* Level.

BUT what effect can this dangerous *Pretence* have upon any one, that is but able to diſtinguiſh betwixt the *refuſing* to *Execute* a Mortally ſinful *Command* from a *Prince;*

The *Arguments* for it, anſwer'd.

Prince; and the *Fighting* againſt, or *Killing* him: where the *One* is palpably oppoſite to the *Law* of *God*; the *Other*, a Patient *Reſignation* of our ſelves to *his good Pleaſure*. This *latter* Courſe took *Daniel*, the *Prophets*, and *Apoſtles*: who never went about to oppoſe the Violence and Injuſtice of even the *worſt* of *Princes*; though they were not to be wrought upon to ſubmit to their *Wills* in *all* things.

God approves of all Reaſonable Forms of *Regiment*.

HERE is commonly ſtarted a *Queſtion*; *which of theſe* Forms *of* Monarchy *is moſt pleaſing to God*? And *Divines* are not a little divided, in the matter. *Some* of them contend for the Subjects *All*, to lye at the abſolute diſpoſal of the *Prince*: *Others* will have this acerbity of *Bondage*, to be repugnant to the *Goſpel*: And in purſuance of this *Doctrine*, not many years ſince, they inſtigated the *Multitude* to an *Abjuration* of their *Lawful Sovereign*, in order to the *Recovery* of their *Goſpel-Liberty*, (as they call'd it:) Inſinuating by Peſtilent *Libels*, that all *Profeſſors* ought to be exempted from *Offices* of *Toyl*, and from *Tribute*. The *former Opinion* may indeed be Cenſurable as over-rigorous, and Inhumane: But for this *latter*, it not only contradicts the *Word of God*, but is alſo deſtructive of *Society* and *Commerce*: So that it ought wholly to be Repudiated. And as to the *former*, let me here tell you once for all, that ſuch *Political Forms* of *Regimen* as are grounded upon *Principles* of *Reaſon*: That do incourage and protect the *Peaceable*, and *Honeſt*; Prohibit *Vice*, and Puniſh it; all ſuch *Forms* (if we dare take St. *Paul*'s word in the Caſe) the *Almighty* does allow of. And although in *ſome Countries* the Reins of *Government* be kept more ſtrict, and in *others*, more *Remiſs*: Yet does not this hinder, but that they may *Both* fairly lay *Claim* to *Divine Inſtitution*. For as *Remedies* are adapted to the *quality* of the *Diſeaſe*, and proportion'd to the *ſtrength* of the *Body*; ſo ought *Political Eſtabliſhments* to be *more* or *leſs* ſevere, according

to

to the *Natural Temper* and *Genius* of the *People*: of whom, ſome are ſo perverſly Brutiſh, and Untractable, that no fair means, or good uſage, will prevail upon them. This now is a *cauſe* of the *Diverſity* of *Civil Conſtitutions*, by which ſome are treated as *Slaves*; others, *indulg'd*, and *priviledg'd*; by the Generoſity of the *Prince* in conſenting to a Limitation of his *Prerogative*. Thus it is in *Germany*; where the *Roman Laws* are moſt in uſe: By this we ſee, that *all Subjects* are not properly *Slaves*. Yet can it not be deni'd that *Samuel* (in the *Books* of *Kings*) ſtating the *Rights* of *Empire*, does approve of the moſt *abſolute Form*; and calls it the *Prerogative* of a *King*: The *Holy Ghoſt* intimating by this, that *Sovereignty*, though it be never ſo *Deſpotical*, yet if it obſerve *Virtuous Meaſures*, it is undoubtedly of *Gods appointment*. And the ſame thing may be inferr'd from the *proceedings* of *Joſeph*, who miſerably inthrall'd all *Egypt*. But from what has been ſaid there can be no reaſonable *Conſequence*, either that this *Rigorous*, or any *one other Model* of *Regiment*, ought to be univerſally entertain'd, in all *Countries*. For where the *people* have obtain'd a Grant of *Priviledges*, the *Magiſtrate* ought not in Juſtice to invade them: Becauſe in this caſe the *Subjects Right* is as undoubted, as is the *Princes*: only the difference lies in *this*, that the *Subject* may forfeit his *Free-hold*, by *Miſdemeanour*, or otherwiſe; whereas the *Prince* is utterly Incapable of making any Forfeiture of his *Crown*. We read that *Achab* (*King* of *Iſrael*) ſinned grievouſly, in ſeizing upon *Naboth's Vinyard*: becauſe, in that *Country*, God had eſtabliſhed a *Limited Monarchy*; and allotted to the *people* their *Propriety*: And every *Kingdom* has a *Title* to ſuch *Liberties*, as the *Laws* of the ſame do aſſure to it.

NAY even under *Tyranny* it ſelf, where *All* is meer *Slavery*, the *Magiſtrate* is naturally obliged to ſuch *allowances*

A Liberty, even under Tyranny.

ances as may be ſufficient for the ſupport of his *people.* For, as *Solomon* has it in his *Book* of *Proverbs*; *the Crib, the Whip, and the Burthen to the* Aſs; *Bread, Correction, and Labour, to the* Slave. And the *Civil Law* does permit certain degrees of *Freedom,* even to *Bondmen,* and *Aliens.*

In what ſenſe the word, *Liberty,* ought to be underſtood.

BUT then, on the *other* ſide; by the word *Liberty* ought not to be underſtood *an Exemption from all Reſtraint:* For paying of *Taxes*, and *Obedience*; and the hazzarding of *all* for the ſervice of the *Government*, are *Duties* equally Incumbent upon the *Freeman,* and upon the *Slave.* And thoſe are the *Peſts* of *Mankind,* that cry up *Liberty* as a *Licenſe to Sedition,* not as an *Incentive to Loyalty.* Now let every one of us lay it to heart; that ſince we are born for *Society*; which can never be preſerv'd without *Superiority* and *Obedience,* it becomes both our *Duty,* and our *Intereſt,* to contribute as much as in us lies, to the *Weal* of the *Publique*; and to the maintenance of the *Eſtabliſh'd Political Conſtitutions.*

Of LAWS.

ARISTOTLE concludes his *Third Book* with this *Quære*; *Which is the more* Preferable, *the Government of a* Commonwealth, *according to the* Arbitrament *of a Wiſe, and a Juſt* Prince; or, *according to the preſcriptions of a* written Law? There are certain unexperienc'd perſons that have revived this *Queſtion,* now in *our* Times: Their *Reaſon* this. They happening to be men in *Office,* phanſi'd it a leſſening of their *Credit* to be ſtill treated as *Schoolboys,* and debarr'd the Exerciſe of their *own Judgment*; by being obliged to *Copy* after the *Placits* of every Prating *Lawyer:* And the Veneration paid to the *Labours* of the *Ancients,* was *unſavoury* to the Delicate *Palates* of theſe

forward

forward Statists. Nay some *Learned* men (but such whose *Talent* lay another way) have not a little contributed to the *buoying* them up in this *Pet*; by an Artificial and subtil way of *Reasoning:* As thus.

Many things must of necessity be left to the Determination of an Equitable Judge; *for that it is impossible to comprehend all* Cases *and* Emergencies, *in the Body of the Law. Therefore might the Formalities of Law-Courts well be spar'd, and all business more naturally dispatch'd, by such a Concise, and convenient* Method.

AND to make this *Pretence* yet the more *plausible*, they take occasion of Censuring the *Delays*, and *shuffling practices*, which the *people* are commonly exposed to, in these *Courts*. All which *Grievances* (they alledge) would be redress'd; by an allowance of the *Sentence* of the *Magistrate*, though not punctually calculated according to the *Quillets* of *Law*, to be *Decretory*, and *Concluding*.

AFTER the summing up and examining of many *Reasons* to the same purpose; *Aristotle* Resolves all, into this *Conclusion*; That 'tis much the more *safe* to sway a *State*, and *satisfactory* to decide *Controversies*, by the help of *Laws*, and sound *President*, than the *other way*: Because (*says he*) without the advantage of such *Instruments*, few are able rightly to pronounce upon Points of *Equity*, and of *profit*, to the *Publique Weal*: And fewer yet, qualifi'd with such an Invincible *Integrity*; as not to give occasion for certain *Over-ruling Establishments*, that may controul or mitigate the *Arbitrariness* of their *Decrees*. Because knowing themselves to be *Unaccountable*, either Ignorance, Passion, or Partiality might otherwise be still prevailing upon them, to take up with *Glimpses* of *Reason*, and *Appearances* of *Truth:* For even *good men themselves grow, many times, the worse by License.*

Aristotle's Opinion, in Answer to the preceding Question, about *Arbitrary Rule*, and *Legal.*

BY

The *Neceſſity*, and *Excellence* of *Laws*.

BY all this we may learn, now; that *Laws* are of neceſſary, and Excellent *Uſe*; and a *General Good* ought ever to weigh down a *Particular Inconvenience*: As *Phyſiques*, though it reaches not to the *Cure* of *all Diſeaſes*, is yet held in juſt *Eſteem*, for the *Effect* it has upon the *Generality* of them. Nay, the Miſchiefs Iſſuing from ſuch a *Liberty*, would be as afflicting to a *State*, as they are Unavoidable. For ſuppoſe a *Judge* indu'd with a *Spirit* of *Infallibility*, as well as of *Honeſty*; yet will not all this annul the neceſſity of *Political Inſtitutions*; becauſe the *Reaſonableneſs* of a *Decree* will never ſatisfie the *Litigious*: But they will ſtill be queſtioning either the Judges *Care*, or his *Integrity*; where there is not an Indifferent, Legal *Standard* to examine the *Juſtice* of his *Sentence* by. This is the only way to quiet the Clamours of the *Contentious*; becauſe they are Conſcious that the *Laws* were Enacted for the *good* of the *Whole*; and not to gratifie any *private Intereſt*: and ſo have no Colour left them, or Excuſe, for refuſing to ſubmit to their *Authority*.

How *Laws* came at firſt, to be made.

FROM the multitude of *Injuſtices* that were continually acted under the *Cover* of this *Arbitrarineſs*, proceeded the *Invention* of *Laws*, as the beſt means to free the *people* from ſuch Burthenſome *Oppreſſions*; and for preventing affronts to the *Language* of the *Magiſtrate*: For the placing the *Reaſons* of their *Determinations* upon *Record*, took away all ſuſpition of *Partiality*, or *Errour* in the *Judgment*; which though it might perhaps ſeem *ſevere*, yet the *Legality* of it was its *Juſtification*: And although the *loſs* of a mans *Cauſe* might ſometimes make him unſatisfi'd with the *Reaſonableneſs* of the *Law* that occaſion'd it: Yet the Complaint reſted *there*; becauſe *that* was the *Rule* agreed upon, for the determining of *Right* and *Wrong*; and the *Generality* of its *Reception* made its *Validity* Unqueſtionable. But this *Argumentation* might be

ſpar'd

ſpar'd; if we would but duly conſider it, that all wiſe *Statesmen* have unanimouſly concurr'd in an Opinion, of the *neceſſity* of *written Laws*. And the *Arguments* on the *other* hand, ought not to be brought into Competition with ſuch a number of *Grave Authorities*. When I conſider that in all *other Arts*, only the *Maſters* of them are eſteemed Competent *Judges* of *Controverſies* ariſing about them; I cannot but reprehend that unhappy *Levity* of *Humour*, ſo predominant among us, which will ſtill be Magiſterially Cenſuring the Proceedings of *Princes*, and *Great* men, at a venture: without any regard to the *Reſpect* enjoyn'd us to our *Superiours*; or to the *difficulty* of the *Political Art*, above all others. This *Vanity* ought effectually to be provided againſt; as not only detracting from the *Dignity* of this glorious *Science*; but including alſo an *Inlet* to the moſt pernicious of *Civil Confuſions*; for it is deſtructive of *Order*, and impairs the Veneration due to the *Government*.

TAKE *Ariſtotle's* Opinion of *written Laws* in his own words; ὁ μὲν ὂν (ſays he) τὸν νόμον κελεύων ἄρχειν, &c. That is to ſay; "Where wholeſome *Laws* are entertained, as a "*Rule* for *Civil* Proceedings, in a *Commonwealth*; it ar- "gues a Diſpoſition in that *people*, to depend upon *Divine* "*Reaſon*, for their *Protection*. But where a *Tyrant* is the "only *Moderator*; there the *Subject* Truckles to a *Brute*; "and lies at the Mercy of *Paſſion*, and *Corruption*: where- "as the *Laws* know none of *this*; as being *True Reaſon*, "diveſted of all *Affections*. Thus much was *well* ſaid; for it inſinuates, that *Laws* are not only according to *Nature*, but that a *Deity* does Eminently Influence, in the *Sanction* of them. For the *Philoſophers* did hold the *Superintendency* of a *Providence*, in the Conſervation of the *Univerſe*: And further; That *Man* brings into the World with him, certain *Natural Principles*, and *Seeds* of *Knowledge*, which

Legal Rule preferr'd to *Arbitrary*.

 are

are the pure *Effects* of the *Divine Bounty*. Nor have they Judg'd amiss in this matter.

The *Roman Laws* entertain'd in *Germany*.

THE *Germans* were once a *Barbarous People*: But at this day they are *happy* in their *Civil Institutions*, which are calculated according to the *Model* of *Ancient Rome*. So that they must be *Equitable*, as being grafted upon a *Stock* that was planted by the most Wise, Just, and Succesful of *Nations*. And to speak the Truth, *it* stands in a great measure indebted to this *Policy*, for its present state of *Humanity*, and *Moderation*.

The *Jewish Platform* never design'd for an *Universal Model*.

THE *Jewish Platform* was unquestionably of *Divine Invention*: but yet it was chiefly adapted to the *Temper* of that particular *People*; and could never be design'd for an *Universal* Model, to the utter abolishing of all other *Establishments*.

The *Roman Laws* commended; and preferr'd to *Licurgus*'s, and *Solon*'s.

LICURGUS'S Laws were many of them *Vicious*, and *Impracticable*. *Solon*'s, indeed, were more *Rational*: But the *Romans*, who came after *Both*, found it necessary to correct, and amend them in many considerable *Points*; as that of *Marriage*, &c. So that upon the whole matter, I may safely affirm the *Roman Laws* to be so Exact, and Effectual, as to all cases that relate to the *well-being* of a *Community*; that *Reason*, and *Nature*, is Eminently Conspicuous in every *Branch* of them. And though there were no use of them at the *Bar*, yet would I advise the Reading of them in *Schools*, as the best means of *Seasoning* the *Judgment*, and *Ripening* it for *Civil Concernments*.

Objections against such as would have the *Jewish Model* to be establish'd in all *Christian States*.

NOW cannot I away with those weak and unsound *Smatterers* in *Divinity*, to whom nothing is *Relishing* but *Novelty*, and *Change*. They are wholly unseen in *this* Study;

Study; and yet are ſharp ſet upon forging of *new Frames* of *Policy*, in oppoſition to the *Precepts* of all the *Ancient Civilians* and *Experienc'd States-men*. Noyſe, and Confidence are indeed their Greateſt *Arguments:* but yet in the *Van* of all their *Lectures*, and *Harangues*, you ſhall ever find the *Verniſh* of *Religion*, and *Conſcience*; and Pretences of *Hearty good will* to the Publique. But alas! how eaſie is it to diſcern the *Cheat* thorough all this *Fucus?* eſpecially when we have it upon *Record*; and by *Experience* every body knows it, that under the *ſelf-ſame Mask* have ſtill been carried on, the moſt Helliſh of *Conſpiracies*, and the horrideſt of *Villanies*, that ever were brought to *Light*, ſince the *Fall* of *Lucifer*. The *main end*, I fear me, of all this *Artificial Clamour*, is either to *Bait* for ſome Fat *Benefice*; or elſe, to ſerve the *Turn* of a Diſaffected, and ambitious *Patron*. For they tell you that all *Heatheniſh Laws* are to be thrown aſide, as *ſinful*; and either *Moſes*'s, or *new-minted Models* of their own (*and none other*) to be received in *their* ſtead. Now the *latter* part of this *Project* is Ridiculous, and Vain; as to the *former*, he that underſtands the *Nature* of *Chriſtian Liberty*, may eaſily perceive the unreaſonableneſs of all ſuch *Impoſitions:* For it appears by *Act.* 15. that we are wholly diſcharg'd from thoſe *Obligations*; becauſe if the *Jewiſh Platform* were eſtabliſh'd among *us*, we ſhould then loſe the Name of *Gentiles*; the *Converſion* of *whom*, the *Scriptures* ſo often mention; and become Proſelited *Jews*. But hear their *Argument*.

That which is not of Faith, (ſay they) *is* Sin.

The Magiſtrate Determining *according to the* Roman, *or* other Laws, *cannot be ſure that his* Judgment *is pleaſing to God, becauſe not pronounced according to* His *Rule.*

Therefore ought all Princes *to have Recourſe to thoſe* Laws only, *that God himſelf has eſtabliſh'd.*

The Chief end of the *Bible*; in answer to the foregoing *Plea.*

TO this I answer; That the *Minor Proposition* is simply *False*. For a *Magistrate* may be satisfi'd in his *Conscience* that his *Sentence* is pleasing to *God*, though deliver'd according to the *Tenour* of the *Roman*, or any *other Just Law*; because he has many *Texts* of *Scripture* to warrant such an *Assurance*. Beside that it never was the *End* of those *Sacred Writings* to exhibit Positive *Prescriptions* in such *Civil Cases*, as fall under the *Cognizance* of *Humane Reason*; as being of *Affinity* to *Eating*, *Tillage*, *Building*, &c. But their *Real Design* is to reveal to us the *Will* of our *Creator*, in order to our *Eternal Salvation*.

That Heresie, &c. *in a* Prince, *destroys not his Right*, &c. *to Govern.*

WICKLIFF, and others, by *Sophistries* and *Argumentations*, have labour'd to prove, that *He that has not the Gift of the* Holy Spirit, *ought not to be admitted as a* Magistrate. But this *Assertion* is easily overthrown, by a number of Texts of *Scripture* that directly thwart it; by allowing a *Prince* a *Right* to a *Crown*, though he be under *Immoral*, or *Irreligious* Circumstances of *Incapacity*. *Give unto* Cæsar (says *Christ*) *the things that are* Cæsars: At the uttering whereof it is Notorious, that a lewd and Pagan *Idolater* was possess'd of the *Imperial Throne*. And although S. *Paul* knew very well what Heathenish and Vicious *Wretches* were then in *Authority*; yet at that very time, in his *Epistle* to the *Romans*, he stuck not to declare the *Magistrate* to be *Gods Minister*: Nay, S. *Peter* enjoyns *Obedience* to the *Kings* of his time, were they never so *wicked* or *Atheistical*: In saying *the Kings of the* Gentiles *exercise Authority*; our *Saviour* allows them the Title of *Sovereigns*, without making any Exception to them for the *Impiety* of their *Lives*, or the *Errour*

of

of their *Belief*. *Daniel* plainly tells *Nebucodonozer*, that *God* had beſtow'd upon him a *Kingdom*. And in the *Pſalmiſt Kings* are call'd *Gods*; though, in the ſame breath, he upbraided them for their *Iniquities*, and *Corruptions*. Many other Inſtances there are to the ſame purpoſe. But theſe are ſufficient to convince all ſober men, of the weakneſs, and unſoundneſs of all ſuch *Poſitions*: And that in the matter of *Government*, the *Religion* or *Manners*, are not ſo much to be regarded, as the *Command* of *God*; which preſſes all due Reverence to the *Perſon* of a *King*, though there were no other Motive to it, than the *ſacredneſs* of his *Function*. *Chriſtians* may further take notice, that *God* many times puniſhes a People, by ſetting a Vicious *Magiſtrate* over them, as a *Judgment* upon them for their *ſins*: So that it is our *Duty* to amend our own Lives, and not to ſeek the deſtruction of that of our *Prince*, if we be afflicted under his *Government*. The Sentence of *Euripides* that recommends a Patient Toleration of the Irregularities, and Errours of *Kings*, is worthy our *Chriſtian Imitation*; for we are bound, in *Conſcience*, to ſubmit to the *Injunctions* of the *Powers* above us.

FOR *Argument ſake*, I will now give you a taſte of *Wickliff*'s way of *Reaſoning* upon this Point; as a pregnant proof of the *Byaſs*, and *Pravity* of his *Judgment*.

Civil Dominion (ſays he) *is grounded upon Natural.*
Natural Dominion is to be Juſt.
Therefore Civil Dominion reſts upon the ſame Bottom.

He urges, in Proof of the *Minor*, that *Adam* receiv'd the Gift of his *Authority*, in his ſtate of *Innocence*.

Civil Dominion may fall upon ſuch as are wholly unworthy of it.

BUT, I ſay, that the *Minor* is *falſe*, this notwithſtanding: For I deny that *Natural Dominion* is, to be *Juſt*; and that *Juſtice* (eſpecially *Perſonal*) is ſo eſſential to *Sovereignty*, that the *defect* of the *one*, does Cancel the *Right* of the *other*.

other. Becauſe, admitting that *Adam* was cloth'd in *Original Righteouſneſs*, when he had his *Dominion* beſtow'd upon him; yet it is clear, that the ſame *Right* was continu'd to him after the Labefaction of his *Innocence.* And, in truth, what can be meant by *Natural Dominion*, more than this? *A Decree of* Reaſon *to direct a right uſe of the Goods of* Nature, *in Order to the welfare, and ſecurity of Man.* But if this *Solution* be deem'd liable to queſtion; it may be thus ſupported: *Civil Dominion is founded upon the* Ordinance *of God. This* Ordinance *was eſtabliſh'd after the Tranſgreſſion of* Adam. *Therefore may the* Right *to Civil Dominion fall upon a wicked Perſon that is wholly unworthy of it.* It has been my Care, throughout this *Diſcourſe*, to make uſe of ſuch *Arguments* as have *Gods Word* to Countenance them; even to the rejecting of almoſt all *others*: As knowing well that *thoſe* would find better acceptance, and the *Authority* of them be preferr'd to the *Thorny Sophiſms*, and *Glimmerings* of *Humane Wit.*

The *Original* of *Laws.*

IN a word: After the *Fall* of *Adam*, there aroſe a neceſſity of *Laws*, for the Correction of *Vice*; and conſequently of *Magiſtrates*, to put them in Execution: So that *Natural Dominion* may be warrantably defined thus. A Grant of *Authority*, from the Law of *Nature*, to ſome particular perſons, for the reſtraining of the *Licentious.* For it is certain, that *Adam*, after his *Offence*, preſerved his *Natural Title* to the *Law*, as well as his *Reaſon.* And *Civil Dominion* may be term'd, *An Execution of the Natural.* For without ſome *fit perſons* to ſit at the *Helm*, and a *Care* to ſuppreſs all other *Pretenders*; the Publique Affairs of *States* can never be capable of any Regular, or Politique *Adminiſtration.* Now the doing of all this may be call'd *Civil Dominion*, which is a certain *Effect of the Natural.* And what Broyls and Confuſions in a *City*, nay in a *Family*, would be Conſequential to ſuch wicked *Practices* toward

ward destroying the Authority of the *Magistrate*, or of hte *Parent*, as these lewd *Principles* of his do suggest, and approve of? By this way of Proceeding, no *Prince* or *Commonwealth* could ever be secure, or support themselves against the *Confederate Violences* of *Ambition*, *Luxury*, and all manner of *Vices*: For *nothing is so easie, as to pick a Hole in another mans Doublet.* Nay it will pluck down *Gods* Terrible Wrath and Vengeance upon all those *Miscreants*, that shall dare to treat Irreverently the *Lords Annointed.* But *Wickliff* goes on.

All the Actions *of a wicked man* (says he) *are* sinful.
He sins *in the Exercise of* Authority.
Therefore *he is Incapable of being a* True *Magistrate.*

I REPLY to *this*; that a *Prince*'s *abusing* of his *Power*, can never *Annihilate* his *Right* to *Dominion*: Because that's not capable of any *Forfeiture.* Nor is a Concurrence of the greatest *Personal Failings*, in a *King*, sufficient to excuse or justifie any *Attempt* whatsoever, toward the *Dethroning* of him. But his *Conclusion* is false too; for it should not be, *He is no true Magistrate*; but *He abuses his Authority*, [as not having a *Right Faith* toward *God?*] And this *abuse* is not Repugnant to the *Nature* of *Government.* For to say it were, would be the same thing, as for a body to argue thus idly;

Incapacity, or *Irreligion*, does not annihilate a *Princes Right* to a *Crown.*

Whatever a wicked man does, is sin.
He sins *in Eating.*
Therefore he does not really *Eat.*

THIS now is an apparent *Non-sequitur* for the *Injustice* of *Governing*, or the *sinfulness* of *Eating*, is no more, than the doing of *either*, without True *Faith*: And do not any way imply a *sinfulness* in the *Meat* it self, or in the *simple Enjoyment* of his *Right.* But I am sick of spending time upon such feeble *Cavils*: Nor in truth had I gone thus far, but for the sake of discovering to the *Green Wits*, the sorry *Delusions* with which *Satan* does impose upon all such, as out of a Prospect of *Worldly Advantages*, are prevail'd upon to deviate from the *Path* of *Truth.*

The *Conclusion.*